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JAPAN

AS A MISSION FIELD.

A BRIEF SKETCH.

BY

Rev. I. R. WORCESTER.

PROPERTY OF
PRINCETON
REC. OCT 1880
THEOLOGICAL
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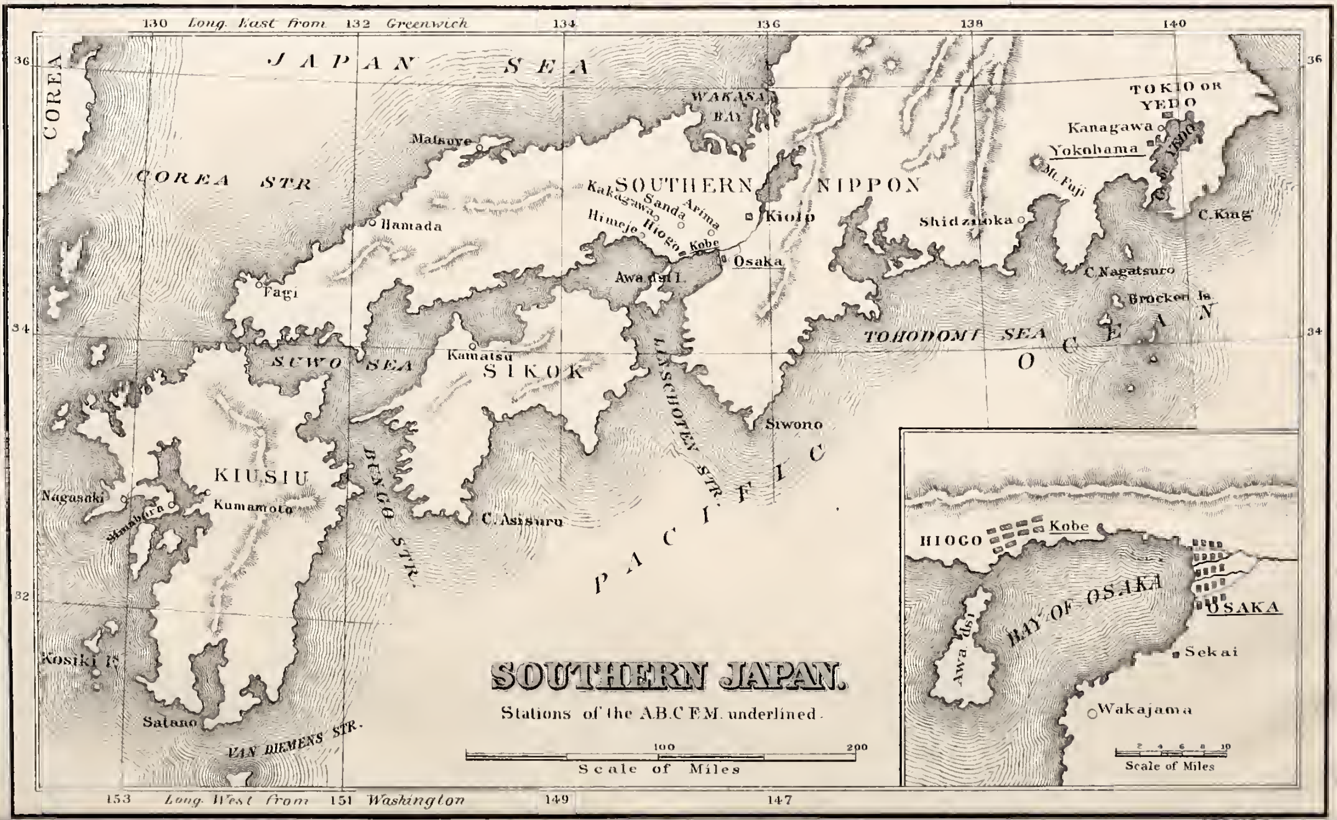

SOUTHERN JAPAN.

Stations of the A.B.C.F.M. underlined.

Long. East from Greenwich
130
132
134
136
138
140
36
34
32
Long. West from Washington
153
151
149
147
COREA
JAPAN SEA
COREA STR
WAKASA BAY
Matsuye
Hamada
Fagi
SOUTHERN NIPPON
Kakagawa
Sanda
Arima
Himeje
Hiogo
Kobe
Osaka
Kioto
Awadsi I.
Shidzuoka
Mt. Fuji
TOKIO OR YEDO
Kanagawa
Yokohama
G. of YEDO
C. King
C. Nagatsuro
Brocken Is.
TOHODOMI SEA
OCEAN
PACIFIC
SUWO SEA
Kamatsu
SIKOK
LINSCHOTEN STR.
Siwono
KIUSIU
Nagasaki
Simabara
Kumamoto
BUNGO STR.
C. Asisuru
Kosiki Is.
Satano
VAN DIEMENS STR.
100
200
Scale of Miles
HIOGO
Kobe
BAY OF OSAKA
OSAKA
Awa dsi
Sekai
Wakajama
2
4
6
8
10
Scale of Miles

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JAPAN.

HISTORICAL SKETCH.

The Empire of Japan consists of three large islands, containing, respectively, not far from 100,000, 16,000 and 10-000 square miles, and surrounded by many smaller islands, making in all an extent of territory variously estimated, but probably amounting to about 160,000 square miles. The population is dense, numbering, as is supposed, from 30,000,000 to 40,000,000. The surface of the country is much broken by hills and valleys, but the soil is fertile and almost everywhere well cultivated, producing a good variety of grains, vegetables, and fruits. Minerals are abundant — gold, silver, copper, tin, lead, mercury, coal, sulphur, salt, etc. It is, writes Mr. Blodget, of the North China mission, "a land of hills and valleys and lofty mountains; a land of pure air, clear streams, running brooks and fountains of water; a land abounding in trees and flowers of numerous varieties, and rich in productions useful for food, for man and beast." The civilization of the Japanese, peculiar, but very considerably advanced, is supposed to be of Chinese origin. Chinese is their learned language, Chinese classics have been the text-books in their schools, and many Chinese words have become incorporated in their language. The prevailing religion has been Buddhism. The people are represented as of middling size; tawny complexion, with black, glossy hair; active, lively, quick of apprehension; exhibiting more intelligence than is common among Asiatics. Education, to some extent, is almost universal, "the poorest and lowest laborers being taught to read and write;" printers and booksellers are numerous, and the literature is somewhat extensive. Many mechanical arts are carried to a high degree of perfection, and commercial operations are conducted, sometimes on a very extensive scale, with promptness and accuracy. Indeed, the Japanese would seem to need nothing but the pervading influence of a pure religion, to give them a high position among the nations of the earth.

The existence of such a people was first made known in Europe by the Venetian, Marco Polo, who returned from his travels in 1295. His statements, however, respecting this and other lands, were generally rejected as utterly incredible, and for about two hundred and fifty years after his time there seems to have been no European intercourse with the empire. About the year 1543, Pinto, one of the many Portuguese adventurers then crowding to the East, driven by a storm, landed on one of the Japan islands. He was well received, and carried to his countrymen such a report of the riches of the country as led many traders and adventurers there, and a Portuguese settlement was soon established.

Papal missionaries, if they did not at first accompany the merchants, followed them almost immediately, the celebrated Francis Xavier, with his companions, reaching Japan in 1549. At this time there seems to have been little prejudice or opposition. Both merchants and missionaries were favorably received. Soon after the introduction of Christianity, the emperor is said to have replied to some of the heathen priests, who requested him to prohibit the foreign faith, by asking how many religions there were in the empire. Being told that there were thirty-five, he remarked: "When thirty-five religions are tolerated we can easily bear with thirty-six; leave the strangers in peace." Xavier remained two years, and laborers and converts rapidly multiplied around him.

About thirty years later, in 1582, Japanese Christians sent an embassy, with letters and presents to the Pope at

Rome, and after their return converts were stil more increased; so that in the course of two years (1591–2) it is said 12,000 persons were baptized. Persecutions, however, had already commenced, or at least opposition, an edict for the banishment of missionaries having been issued in 1587, and before the close of the century there were repeated cases of martyrdom.

Allured by the success of the Portuguese, the Dutch East India Company sent out merchant vessels for Japan in 1598, one of which reached there in 1600. Others followed, in 1609; and the same year a port was granted to that company, and a factory, or trading settlement was established. The new settlers seem to have had an eye to trade alone, making no religious demonstrations, willing to renounce even all the forms of Christianity for the sake of gain. Already the Government had become distrustful of the Portuguese, whose success had made them haughty, arrogant, and incautious. Portugal was then united with Spain, and a Spaniard being asked by the emperor how their king had managed to possess himself of half the world, is said to have intimated, in reply, that having first sent priests to convert the people, the native Christians would join his troops, and conquest was easy. As might have been expected, such a reply made a deep impression on the mind of the emperor. The Dutch, at war with Portugal, and seeking their own advantage, were not likely to do anything to allay suspicion; difficulties, commenced before their arrival, continued and increased; the Christians took no measures to pacify the Government, but defying it, rather, began to destroy idols and heathen temples, and severe persecutions followed, in 1612 and 1614. In 1622, there was a frightful massacre of Christians in the neighborhood of Nagasaki, with horrible tortures inflicted upon many, in the vain attempt to make them renounce a faith declared to be infamous and rebellious. In 1629, there were still numbered in the empire 400,000 Christians, but twenty years later, one hundred years after the first arrival of Xavier, there remained none. Driven to despair, they were said to have entered into a conspiracy with the Portuguese, to overthrow the imperial throne; by the close of 1639, the Portuguese were entirely expelled, and their trade transferred to the Dutch; the native Christians, still defending themselves, took possession of a strong castle in Simabara, but were at length overpowered, by the aid of Dutch artillery and military science, and utterly destroyed, to the number of 37,000, about the year 1640. In 1641, the Dutch were ordered to leave their position at Firando, and take up their residence on the little island of Desima, in the port of Nagasaki, where they were placed under rigid inspection, and where, for more than two hundred years, they retained the undisturbed monopoly of European trade with Japan. The English, and the Russians, meantime, made several unsuccessful attempts to establish commercial intercourse, and some unavailing efforts were put forth by Papal missionaries to regain a footing in the empire; but by Protestants, no attempt has been made to preach the gospel there until within the last few years. An edict was published, soon after the destruction of the Christians, which has remained in force until very recently, offering a reward to any who should inform against Christians, if there were such still undiscovered (about $500 to "whoever informs on a padre," and $300 to "whoever informs on a Roman"). From that time to very near the present the most bitter hostility to Christianity has been cherished, and it has been a capital crime to become a disciple of Christ.

Within a few years, efforts on the part of Christian nations to overcome the long-continued exclusiveness of Japan, and establish diplomatic and commercial relations with the empire, have been more earnestly prosecuted, and crowned, at last, with success. In 1846, an expedition from the United States was conducted by Commodore Biddle, designed, if possible, to open friendly negotiations; but it accomplished nothing. In 1849, Captain Glynn, of the United States ship *Preble*, rescued from Japan some shipwrecked American seamen, who had been imprisoned nearly seventeen months and treated with great severity; but he was not permitted to remain, or to communicate with the people. In 1852, the United States Government dispatched an expedition under command of Commodore Perry, who was instructed to demand protection for American seamen and ships wrecked on the coast, and if possible to conclude a treaty by which American vessels should be permitted to enter at least one port, to obtain supplies and for purposes of trade. Perry entered the bay of Yedo, and after much difficult negotiation, succeeded in delivering to high officials a letter addressed to the Emperor by the President of the United States. In February, 1854, he entered the same bay again, with a squadron of seven ships of war, and came to anchor a few miles from the capital; and on the 31st of March, a treaty was agreed upon. Simoda and Hakodadi were designated as ports which American ships might visit to obtain supplies, arrangements were made for the residence of United States consuls at those ports, protection and assistance were guaranteed to shipwrecked seamen, and liberty to trade, under certain restrictions, was granted. Treaties with other nations, and further concessions, soon followed. An English squadron entered the harbor of Nagasaki in September of the same year, and a treaty was concluded with Great Britain by which that port and Hakodadi were opened to British commerce. The Russians soon obtained like privileges, and in November, 1855, the Dutch secured relief from most of the restrictions so long imposed upon them. In June, 1857, Mr. Townsend Harris, United States consul-general for Japan, negotiated a new treaty at Simoda, by which additional privileges were secured to American merchants, and after July 4, 1858, Americans were permitted to reside at Simoda and Hakodadi. In 1858, he succeeded in reaching Yedo, and concluded a still more favorable treaty, making provision for opening the ports of Kanagawa (a suburb of Yedo, substituted for Simoda), Nagasaki, and Hakodadi to general trade, within one year, and of Hiogo, the harbor of a most important commercial city, Osaka, in 1860; and for the residence of an American ambassador at Yedo.

It is worthy of grateful mention, that in the instructions given to Mr. Harris by Mr. Marcy, the United States Secretary of State, he was directed to do his best, by all judicious measures, to obtain full toleration of the Christian religion, and protection for missionaries who might go there to promulgate this religion. Mr. Harris's own desires were fully in accordance with such instructions, and the treaty did provide for the free exercise of their religion by Americans in Japan, with liberty to erect places of worship. The Japanese commissioners, in accordance with the long-continued policy of the empire, attempted to place Christianity and Christian teaching among the forbidden articles of importation; but all such propositions were repelled with firmness, and were consequently withdrawn. The custom of trampling on the cross was to be abolished, but no liberty was secured for the Japanese to embrace Christianity, or for foreigners to propagate its doctrines. Indeed, it was expressly stipulated, that nothing should be done "calculated to excite religious animosity." Within the same year a British ambassador, the Earl of Elgin, was conveyed to Yedo, and concluded a new treaty, based on that negotiated by Mr. Harris, but securing some additional concessions.

Protestant Missionary Efforts.

By these treaties, and others with Christian nations, great progress was made towards the full opening of Japan for intercourse with other lands, and apparently for the re-introduction of Christianity. Yet the hopes and expectations which were thus excited, were not all warranted even by the treaty stipulations; and certainly not by the past history of

Japan, the known aversion to intercourse with foreigners, the bitter, long-continued hostility to Christianity, or the peculiar and not well understood character of the Government, — the relations of the two Emperors, as they were sometimes called, the civil (Tycoon) and the spiritual (Mikado), to each other, and of the many hereditary princes, sovereigns to a great extent, within their own dominions, to the supreme authority. A prominent clergyman in the United States remarked, in an address delivered in February, 1859, and subsequently published: "Mr. Harris has expressly secured the right of Christian teaching, and of building Christian churches in Japan, which shall be unmolested and protected; and by his eminently wise and successful services as a negotiator, American Protestant Christianity is to enjoy unlimited freedom of establishment and propagation in this new and wonderful field." The statement is quoted only to show how glowing were the anticipations too readily indulged by many. No such "unlimited freedom of propagation" had been secured for the Protestant or any other form of Christianity. In the good providence of God, however, great changes had been effected, and there was reason for the hope that others would follow in due time. Christian missionaries could enter the empire, as citizens of other nations, and reside at some designated places; could study the language, and thus be preparing themselves for future labors; and *might* find the way opening before them more and more fully. Accordingly, several missionary societies in the United States at once turned their attention to the new field.

In February, 1858, Dr. Boone (missionary Bishop of the Protestant Episcopal Church of the United States to China), then in this country, sent for publication in the "Spirit of Missions," a letter from an officer in the United States Navy, dated at Hakodadi, Japan, October 2, 1857, which expressed the opinion that the time had come for sending missionaries — prudent men, of tried experience —

who "must remember that it is death to a Japanese to become a Christian," and must not "rush headlong into the work, without considering secondary means;" but who, if judicious, would probably "meet with as much encouragement as they generally do when first commencing operations in heathen lands." On the 14th of February, 1859, the Foreign Committee of the Episcopal Board of Missions formally determined to enter upon work in Japan, and appointed Rev. Messrs. John Liggins and C. M. Williams, then of the China mission, to commence at Nagasaki.

Before these brethren received the intelligence of their appointment, one of them, Mr. Liggins, acting under medical advice, was already at Nagasaki, to try what reinvigorating power there might be in the climate of that place. He arrived there May 2d, 1859, two months before the time when, by treaty stipulations, he would be allowed to take up his residence in the city; but, assisted by Mr. Walsh, United States consul, and promising to instruct a class of Government interpreters who were anxious to learn English, he soon succeeded in getting permission to remain, and in obtaining part of a good house, in a beautiful situation. Mr. Williams joined him in July. Thus was commenced "the first Protestant mission actually established in that empire."

It was soon apparent that the encouragement was not likely to be all that had been hoped. There had been reaction at Yedo against the liberal measures, with degradation of the ministry and the appointment of those in favor of the old, exclusive policy. The prohibitory edict against Christianity remained unrepealed. Mr. Harris believed it would never be enforced, but still thought it best for missionaries to confine themselves to the sale of books, as the only safe ground. The Annual Report of the Foreign Committee for 1860 says: "The experience of the past year has deepened the impression expressed in 1859, touching the necessity of extreme caution in the prosecution of the work in Japan," and in October of that year, the Foreign Committee again reported, that they were not advised of any freer opportunity for direct missionary effort than when the former Report was made. The missionaries could, as stated by Mr. Liggins, procure native books and teachers, and acquire the language ; prepare philological works to facilitate its acquisition by others ; dispose, by sale, of many historical, geographical, and scientific works, prepared by Protestant missionaries ; sell the Scriptures and religious books and tracts in the Chinese language, understood by every educated Japanese ; answer the inquiries of persons coming for such books to their own houses, and thus explain to many the doctrines of Christianity and urge its claims upon them ; and by their Christian walk and conversation, by kindness and benevolence, weaken and dispel prejudice.

Mr. Williams wrote, June 18, 1861 : "There is no proper missionary work to report. . . . . It may appear singular that so little has been accomplished ; but the peculiar difficulties of our situation, — the antecedents of Christianity in Japan, the jealousy of government, the sweeping clause in the treaty, that 'Americans shall not do anything calculated to excite religious animosity,' the ramifications of the system of espionage, reaching everywhere, alike the cottage of the poor, and the 'forbidden inclosure' of the 'Son of Heaven,' — should all be kept in mind. When these things are fully comprehended, it will be seen that great caution is necessary. A false step may be fatal, and surround us with such a host of spies, that intercourse with the people will be virtually cut off. Though the practice of trampling on religious emblems is abolished, still the law against Christianity is unrepealed. . . . . The means used by the authorities to prevent converts to Christianity being made, are most thorough, and if strictly observed would be most effectual. . . . . Each individual is compelled to sign a paper once a year, declaring that he or she is not a Christian, also specifying the sect of Buddhists to which he belongs. . . . . They offer large rewards to all who inform of those who become Christians."

In such circumstances not much progress was made, and after a few years the work of this church in Japan, which had been connected with its China missions, seems to have died out or been discontinued. In his Report of 1868, the Bishop to China says: "It is heart-sickening to report that our Church has not a single representative" in Japan. Two missionaries, since appointed, are supposed to have sailed from San Francisco for that field in December, 1872.

As early as 1855, the Board of Foreign Missions of the Presbyterian Church in the United States requested one of its missionaries in China to visit Japan and make inquiries, preparatory to sending forth laborers to this "long inaccessible field." In 1859, the door seeming to be open, and some candidates for the missionary work having expressed a desire to be sent to that land, it was resolved to commence a mission. Dr. James C. Hepburn and wife, formerly missionaries in China, but then in the United States, were at their own request appointed to the work, as were also Rev. John L. Nevius and wife, then of the Ningpo mission. Dr. and Mrs. Hepburn sailed from New York for Shanghai on the 24th of April, and from Shanghai for Kanagawa, October 1. In January, 1873, five missionaries were connected with the Japan mission of the Presbyterian Board, and it was then stated that others, under appointment, would sail in a few months for that field.

The Board of the Reformed Protestant (Dutch) Church in the United States, about the close of 1858, were moved to efforts in Japan, (1) by letters from Christian brethren of several denominations then in that empire, urging the work upon them especially, as those who could avail themselves of the Dutch language, and (2) by an almost simultaneous consecration of means, by brethren of the South Church in New York, for missionary effort there. One of the pastors in Central New York also solicited a missionary appointment to that field. The Board, therefore, deemed it duty to attempt a new mission in Japan; and Rev. S. R.

Brown, of Owasco, was appointed as a missionary. A young Holland brother, just completing his theological studies, and a medical missionary, were soon secured as his associates. The company sailed from New York, May 7, 1859, consisting of Rev. S. R. Brown, Rev. G. F. Verbeck, and Dr. D. Simmons, with their wives, and Miss Julia Brown. It was understood that their work must be for a time, perhaps a considerable time, preparatory; and that "the churches should exercise all patience in looking for results." This Board had, at the close of its last year, five male laborers in that field; but the brethren of this mission have been largely engaged in educational work, receiving much of their support from the Japanese Government.

The English Church Missionary Society reports two missionaries in that empire, and by some other societies and individuals, evangelistic work has been or is about to be attempted there.

It was certainly to be expected, that the Papal Church would not be unmindful of the renewed opening of a land from which its adherents were banished more than 200 years ago, and in January, 1862, religious services were commenced in a new Roman Catholic church at Yokohama, — "a neat and conspicuous building of white stucco," erected on ground given for the purpose by the French minister. Thus the Romanists were in advance of any Protestant denomination in the *completion* of a church building in Japan. The last Report of the Roman Catholic Association for the Propagation of the Faith gives one bishop and fourteen "missioners" as their force in Japan.

At the annual meeting of the A. B. C. F. M. held at Pittsburgh, Penn., in 1869, the Board fully and heartily approved of the proposal submitted by the Prudential Committee to establish a mission in Japan, and on the fourth of the next month (November, 1869), Rev. David Crosby Greene, son of a former secretary of the Board, sailed from San Francisco with his wife, to commence the mission. They reached Yokohama on the 30th of the same month. After spending a few months at Yedo, and after consultation with Mr. Blodget, of the North China mission, and others, Mr. Greene fixed upon Kobe, a town of some 65,000 inhabitants, about twenty miles from Osaka, 350 miles from Yedo, on a bay of the inland sea in the central portion of the island of Niphon, as the best place for the first station of the mission, and he was soon established there. After something more than a year, Rev. and Mrs. O. H. Gulick joined him, arriving at Kobe March 3. Rev. J. D. Davis and wife arrived on the first of December following, Dr. J. C. Berry and wife on the 27th of May, 1872, and Rev. M. L. Gordon, M. D., and his wife, in October, 1872. A new station was taken at Osaka, in the summer of 1872, by Mr. Gulick, where Mr. Gordon joined him. The other brethren are still at Kobe. Two ladies, Misses Dudley and Talcott, sailed from San Francisco on the 1st of March, 1873, to join the mission.

Recent Changes.

It is hardly needful to dwell upon the changes which have been going forward in Japan while missionary societies have thus been sending laborers there, and making some preparation for the great work to which it has seemed so probable that the Christian Church must soon be called. These changes have attracted much attention from the whole civilized world, and will be, perhaps, sufficiently indicated here by extracts from an article published a few months since in the "Missionary Record" of the United Presbyterian Church of Scotland, and a communication from Mr. Davis, of the Board's mission, written at the close of his first year in Japan. The article in the "Record" states:

"Under various names, two Emperors, the one called the Tycoon and the other the Mikado, the former a military and secular sovereign, the latter a spiritual governor, technically supreme, have hitherto ruled the Empire of Japan, with its thirty-one millions of population, scattered over its three principal and its numberless smaller islands. These islands used to be divided into sixty-eight provinces, over every one of which a prince, under the name of Daimio, or Siomio was set as ruler, under the two Emperors, whose relation to one another we shall, in the course of this article, endeavor to explain.

"The recent revolution has been accomplished by the deposition of the Tycoon, and the assumption of his prerogatives by the Mikado, who has been, for four or five years, the sole Emperor of Japan. This abolition of the office of Tycoon has also completely changed the relation of the Daimios, and other local rulers, to the government and to the people. Formerly these princes had to reside in the city of Yedo for about half of their time, with their families, as hostages, under the eye of the Tycoon, who had the power to depose them, and who, through his council of state, surrounded them with an atmosphere of constant espionage. These circumstances lessen our surprise that the aristocracy of Japan was, to a large extent, a consenting party to the revolution which has sent the Tycoon to virtual and perpetual banishment, and has left the Mikado to rule without a rival, and to reconstruct the government.

"The present Japanese dynasty, that of the Mikado, stretches so far back into the past as to dwarf the antiquity of the oldest royal families of Europe. We are not aware that any man can call in question the unparalleled claim of the present Emperor, to a pedigree stretching back to the sixth century before Christ. This Emperor has witnessed the most remarkable revolution that has taken place in the empire since his family began to reign, twenty-four centuries ago. He is a young man of twenty-four years of age. His father and predecessor died on the 3d of February, 1867, in the thirty-seventh year of his age. The present Emperor was then a boy of seventeen; and within little more than a year of the beginning of his reign, May 16, 1868, the turning-point of a new *régime*, the hinge of Japanese history, was reached, unconsciously on his part and that of his fellow-countrymen. He has indeed manifested no small degree of vigor and intelligence, inasmuch as he has risen to his position in spite of his youth and the incredible bondage of those associations and traditions by which he was surrounded, and by which he was liable to be enslaved. It is not, however, to be imagined for a moment that he, or his immediate advisers, contemplated the marvelous consequences which have just began to develop themselves, in changing the relations, the customs and habits, as well as the beliefs of that singular people. The change was not a human policy, but a divine and resistless providence.

"The present revolution must necessarily awaken religious inquiry, inasmuch as the Mikado, who was for ages shrouded in mystery, and viewed as an invisible divinity, has found it necessary to come forth into the arena of action, and take his place not only over his subjects, but side by side with his fellow-mortals. The recent revolution of 1868 was the overthrow of a previous revolution, which took place in the year 1142. Previous to that date, the Mikados of Japan were the only sovereigns of the empire. Their sovereignty, however, was of a spiritual kind. It made its appeal to the imagination, and based itself on sentiments of religion. To make use of an analogy, well understood in Europe, the Mikado was, up to the middle of the twelfth century, more a pope than a king. He shrouded himself in mystery; lived invisible in an immense palace in the city of Kioto, surrounded by a little army of guards, entrenched behind a bulwark of superstition, more potent for his defense than all his soldiers.

"The Mikado himself is believed to be the lineal descendant of the last of four gods who succeeded the goddess Ten-sio-dai-zin, believed to be the daughter of the god who created the world. Of this divine race of sovereigns who have ruled Japan, the present Mikado is the 122d. When the 76th in this long succession was on the throne in his secret place of thunder, that is, in the year 1141, disturbances arose which needed to be suppressed by the sword. The successful soldier, who became the general of the army which put down the insurrection, used his position as generalissimos have often done, to lift himself to power. This he did by severing the temporal from the spiritual prerogative, leaving the Mikado with his spiritual supremacy in his sacred city and palace, wrapped up in the power of his long and celestial pedigree, but stripped of all *immediate* exercise of temporal authority. Thus the power of the Mikado was divided between himself and the military emperor. For 716 years, up to the recent revolution in 1868, Japan had two Emperors, one visible and the other invisible, with certain acknowledged forms of subjection on the part of the temporal to the spiritual ruler.

"It would be an interesting but endless process of anatomy, to pursue into its details the complex constitution of this old government, which has worked longer than any other in human history, without more than one great change deserving the name of revolution. We refer to the revolution *set up* in 1142, and *upset* in 1868. The former change set the Tycoon on a throne nearly as high as that of the Mikado; the latter laid prostrate the Tycoon and put the Mikado on a solitary throne, by restoring that limb of his prerogative which was broken in the twelfth century.

"We cannot enter in this article into the growth of sentiment which, by gradually advancing among the ruling class, prepared the way for the abolition of the Tycoon's power. The facts, however, must be noted, as essential to the briefest narrative, that the old feudal aristocracy of Daimios and Siomios (the higher and lower grades of provincial governors) have been to a large extent superseded, and that an imperial parliament is on the eve of being elected, which will ere long, if the experiment succeed, exalt the mass of the people from a position of serfdom to the exercise of political rights; and will turn their mechanical education, in the arts of reading and writing, into mental and moral discipline, preparing them for a religious revolution, infinitely more benign than any political change can ever help them to conceive.

"If we enter into Japan now, when the people call us to 'come over and help them,' when Providence opens the way, and when the Lord of missions bids us go, there are the best of reasons why we should be hopeful of success among the people. Their repugnance to foreigners, too largely founded on their fear of Jesuitical treachery and mercantile rapacity, will quickly yield to the more genuine and just procedure of Americans and Europeans, promoting trade and propagating Christianity. The unscrupulous cupidity of Portuguese and Dutch traders, and the political ambition and tortuous policy of Jesuits, under the guise of Christianity, cannot repeat themselves.

"The call to enter Japan is new and almost startling. If it be a duty to ask for the opening of wide and effectual doors into great populations heretofore inaccessible, and if the prayer be answered, the Church has no choice but to enter in at these doors, so long as they stand open. The Japanese people are receptive and impressible. Their ambassadors are visiting the Western nations in quest of truth in every form. Our commerce has no difficulty in interpreting these things as a call to go. Is Christianity alone to be timid and calculating, lest *it* should land prematurely in that field?"

Mr. Davis wrote from Kobe, December 23, 1872: —

"We have been in Japan a year, having arrived here December 1, 1871. It has been a year of mighty changes in this empire; I desire to group a few of them together, and begin with those of which we have heard since leaving America, November 1, of last year: —

"The Daimios are deprived of their power and nine tenths of their revenue. The Samurai, the retainers of the Daimios, are thrown back upon their own resources for support. The Yetas, who have heretofore been considered something less than human, have had their disabilities removed, and are citizens.

"The first line of railroad has been most successfully opened, and a line of telegraph is finished through the length of the empire, putting it in the electric circuit of the world. The old restriction against the export of rice is removed, and twelve vessels are now in our bay, loading for America and Europe.

"The promiscuous use, by both sexes, of the public baths, has been prohibited; also the printing and sale of obscene books and pictures. The disgusting obscenity connected with some of the religious festivals is also prohibited, and following close upon these prohibitions comes the abolition of a system by which fathers and relatives sold young girls for a term of years, or for life, for the vilest purposes, and thus fed and kept up a most gigantic system of licentiousness, which has poisoned both the bodies and souls of the masses in this empire. This vast army of unfortunates are released from their contracts, and no more such contracts are to be made in the future.

"A truly gigantic system of education is planned, and the machinery to work it is preparing. The empire is to be divided into eight grand divisions, in each of which there are to be a university and thirty-two middle schools. Then there are to be in the empire 210 academies, and 53,760 common schools. From the middle schools and academies there are to be sent abroad for education, each year, 180 young men.

"Thousands of volumes of English text-books have been imported, and are found for sale in all the bookstores in the great cities. Translations have also been made, by the Japanese themselves, of many text-books, in Geography, Arithmetic, Philosophy, and even of the higher Mathematics. The old custom of shaving the crown of the head is forbidden, and men are requested to wear their hair in foreign style.

"And now, to close the year, comes a list of changes, great and sudden enough to startle the sleep of a Rip Van Winkle. Japan has heretofore had a variable year, using the lunar months; but with January 1, 1873, she is to start even with the world, and keep with her hereafter. The numerous and ancient holidays of the empire, on which they worshipped at their temples and shrines, are all abolished, except New Year's day, and the birthday of the Mikado, and *Sunday* is substituted for them. Officials are all to dress in foreign uniform, all the old laws are to be revised and printed in a foreign language, and all new ones are to be printed in the official daily newspaper of the capital.

"This array of changes does not look much like Japan's going back. She cannot go back. You might as well try to stop an ocean current with tissue paper as to stop Japan now.

"But how is it morally, spiritually? The department of religion, which since the accession of the Mikado, four years ago, has had the especial care of the Shintoo religion, and has been next to the department of state in importance, is abolished, and the department of religion is merged with that of education; and we see, in many of the other changes which have been made, those which should properly precede a decree of religious toleration, for which the government seems to be preparing. The first Christian Church has been organized, a church composed of nearly thirty young men of intelligence, many of whom bid fair to become preachers of the Word. The first Christian convention has been held, a committee appointed to translate the Bible, and a union basis agreed upon for native work. The magnificent Bible, sent out by the Bible Society, and which has waited here thirteen years for a favorable opportunity, has been presented to the Mikado. The first translations of parts of the Bible have been printed and are being circulated. There is, especially among the higher classes, a desire to examine the Bible, and to know about Christianity; a desire which must be speedily met either in Christianity or in infidelity."

Still another notable step in the line of progress has been announced more recently. In February, 1873, a number of time-honored edicts were removed from the edict-boards throughout the empire, and among these was the edict forbidding the adoption or profession of Christianity by the natives. No actual announcement of toleration was made, but in this quiet way the government is understood to have indicated its departure from the former proscriptive policy towards the Christian religion.

Thus is Japan open, at last, to the gospel of Christ; and a civilized race, numbering its tens of millions, remarkable for its intelligence and readiness to accept foreign ideas, seems ready to receive the beneficent influence of Christian truth.

March, 1867.

The foregoing sketch was prepared early in 1873. A new edition being now called for, a few sentences may be added, specially to bring the history of the mission of the American Board down to the present time.

The following laborers have joined the mission, in addition to those mentioned on page 12: Rev. John L. Atkinson and wife, in September, 1873; Rev. Horace H. Leavitt, Rev. Granville M. Dexter and wife, and Miss Mary E. Gouldy, in October of the same year; Rev. Wallace Taylor, M. D., and wife, on the 1st of January, 1874; Rev. J. H. De Forest and wife, Arthur H. Adams, M. D., and wife (and Rev. Joseph Neesima, a native of Japan but educated in the United States, a corresponding member of the mission), in December, 1874; Rev. D. W. Learned and wife, Rev. E. T. Doane and wife (from Micronesia, Mrs. Doane having been already some time in Japan on account of health), Miss Justina E. Wheeler and Miss Frances A. Stevens, in November, 1875; Mrs. Leavitt, Miss Alice J. Starkweather and Miss Martha J. Barrows in February, 1876. Mr. and Mrs. Dexter, on account of ill health, have already returned to the United States and been released from their connection with the Board.

In June, 1874, Mr. Greene removed to Yokohama, to take part, with representatives of other missions, in the important work of translating the Scriptures into Japanese. The other missionaries are now stationed at Kobe, Osaka, and Kiyoto. At the last named place Mr. Neesima has secured land in a favorable situation, and obtained permission from the government to open a school, which it is hoped will rapidly develop into a college, and to employ missionaries as teachers. The theological training school for the mission is therefore to be opened at Kiyoto, under the instruction of Messrs. Davis and Learned. The present missionary force of the Board connected with this field is eleven ordained missionaries (not including Mr. Neesima), two of whom are also physicians, two other physicians, and twenty women.

The progress and encouragements of the mission have been quite as great as could reasonably have been expected. Three churches have been organized, — the first at Kobe, in April, 1874, the second at Osaka, in May of the same year, and a third at Sanda, an out-station, eighteen miles north of Kobe, in 1875. At the time of latest statements these churches numbered, respectively, about 40, 24, and 16 members, and the statements of the missionaries indicate that much may be expected from the church members as workers for Christ. Mr. Davis wrote, in October, 1875: "Of our Kobe church, more than half are native preachers of the word, not one of whom is paid by the mission to preach it, but they support themselves by honest toil, and go out at their own charges." Regular preaching has been "kept up by the church members weekly in five different places, and monthly in about as many more." "Our aim is," Mr. Davis says, "to have all our church members, male and female, *ministers*, and our ordained clergy *bishops*, in the truest sense of the word, — to oversee, counsel, and direct the busy lives of workers."

A girls' day school, at Kobe, under the care of ladies of the mission, has been quite flourishing, and a female seminary, or "Home," is being established there, native gentlemen making generous contributions for the object. There has been a class of Bible students at Kobe, and the commencement of a training school, at Kiyoto, has already been mentioned. The mission is doing much by preaching tours, and by the distribution of Bibles, Scripture portions, hymns, and tracts, while the medical work has been eminently useful in preparing the way for directly evangelistic labors. Fields are opened, and preaching places provided, through the desire of native physicians and others to have hospitals and dispensaries established, which are sustained mainly by the people themselves, and in connection with which there are always Bible services. Medical tours also, extending as far as one hundred miles in different directions from Kobe, have been evangelizing tours, — a Bible helper, and often one of the ladies of the mission, who can reach the native women, going with the medical men.

It seems more and more evident that Japan is on the eve of great advances, and that now is emphatically the time to scatter in that land the seeds of Divine truth, which shall be for "the healing of the nation."

The "Chinese Recorder," for October, 1875, gave the whole number of Protestant missionary workers then in Japan as follows: Ordained ministers 44, of whom four were also physicians; other medical men 4; females, 52; total 100. Of this number 76 were from the United States and 24 from Great Britain. Some must have been added to the number since these statistics were gathered.

The (American) Presbyterian Board has, by its last Report, two stations in Japan,— at Yokohama and Yedo, with six ordained missionaries, one physician, and eight ladies, with a church of twenty-three members at each station, and a work "marked with signal encouragement." The (American) Reformed Board has three stations, at Yokohama, Tokio and Nagasaki, with five ordained missionaries and their wives, and two other ladies, and ninety-eight members in the mission churches. The (American) Episcopal Board also occupies two stations, Yedo and Osaka, with five ordained missionaries (one the missionary bishop), one physician, with the wives of these, and two unmarried ladies. The Methodist Episcopal Board occupies four stations, Yokohama, Yedo, Hakodate, and Nagasaki, with five ordained missionaries and their wives, and one single lady. The Baptist Missionary Union also has now a mission in Japan, with two stations, Yokohama and Tokio (Yedo), and three ordained missionaries, two of them married. The Woman's Union Missionary Society has six missionaries (ladies), at Yokohama.

MISSIONARIES, 1876.	Went Out.	Station.
Rev. D. C. Greene	1870	Yokohama.
Mrs. Mary J. Greene	1870	
Rev. O. H. Gulick	1870	Kobe.
Mrs. Ann E. Gulick	1870	
Rev. J. D. Davis	1871	Kiyoto.
Mrs. Sophia D. Davis	1871	
John C. Berry, M. D.	1871	Kobe.
Mrs. Maria E. Berry	1871	
Rev. M. L. Gordon, M. D.	1872	Osaka.
Mrs. Agnes H. Gordon	1872	
Rev. John L. Atkinson	1873	Kobe.
Mrs. Carrie E. Atkinson	1873	
Miss Eliza Talcott	1873	Kobe.
Miss Julia E. Dudley	1873	Kobe.
Rev. H. H. Leavitt	1873	Osaka.
Mrs. Mary A. Leavitt	1876	
Miss Mary E. Gouldy	1873	Osaka.
Rev. Wallace Taylor, M. D.	1873	Kiyoto.
Mrs. Mary F. Taylor	1873	
Miss Julia Gulick	1874	Kobe.
Rev. J. H. De Forest	1874	Osaka.
Mrs. Elizabeth S. De Forest	1874	
Arthur H. Adams, M. D.	1874	Osaka.
Mrs. Sarah C. Adams	1874	
Rev. E. T. Doane	1875	Kiyoto.
Mrs. Clara H. S. Doane	1875	
Rev. Dwight W. Learned	1875	Kiyoto.
Mrs. Florence H. Learned	1875	
Miss Justina E. Wheeler	1865	Osaka.
Miss Frances A. Stevens	1875	Osaka.
Miss Alice J. Starkweather	1876	Kiyoto.
Miss Martha J. Barrows	1876	Kobe.

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